

L I G H T

Shining out of

D A R K N E S :

OR

O c c a s i o n a l Q u e r i e s

S U B M I T T E D

To the J U D G M E N T of such as would en-
quire into the true State of things in
our T I M E S.

Henry Stubbe.

Job 8. 8, 9, 10.

*For enquire, I pray thee, of the former age, and prepare thyself
to the search of their Fathers.*

*(For we are but of yesterday and know nothing, because our
dayes upon earth are a shadow.)*

*Shall not they teach thee, and tell thee, and utter words out of
their heart?*

L O N D O N,

Printed in the Year M D C L I X.

A

L I G H T

Shining out of

D A R K N E S S

OR

Occasional
Queries

SUBMITTED

To the Judgment of such as would
be pleased to state of things in
our Times.

1753.

For example, I have seen of the former and still perceive the
to the benefit of their Father.
(For we are not of yesterday and know nothing, barely our
that even now we are (sensible)
shall not let them know, and tell them, and then move out of
their hearts?

LONDON,

Printed in the Year MDCCLIX

TO THE READER.

Reader,

THow hast here a few Questions proposed by one, who desires to lye lowe in his own eyes : and after all his Reading, rather to doubt, (doubting is no more the way to error, than to truth) than to assert. I know not how long thou mayest be in perusing them, I am certain they were not long in penning : yet this thou mayest be secured of, that the citations here are not obtruded upon thee at second hand, being not transcribed out of men that misalledged them, but fetched from their Originall Authors. He who queried, did not so much as trust his memory, or juvenile collection, but brought all to the test by a faithfull reveiw. The interrogatories are of such moment, that he thought they might deserve a satisfactory answer : and he had observed that neither the Pulpiteers, nor VVriters of these times did contribute by their labours any thing towards

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such conscience-work, though the posture of their Affairs require it. He thought fit in his questions, to produce such testimonies as made for the Negative and Heterodoxe part. Unto which process he was enclined by severall reasons: One is, because that the generall prejudices of many in this age, are such, that if he had not done this, they would not have thought these things questionable. Secondly, he had a tender regard to those who have made the subject of these queries to be their Assertions: in the behalf of these, he did set down what you see, that their Opponents (though they pride themselves with the concept of learning and esteem of others as illiterate) may at last own them for less than fanaticall and groundless Opinions. He did not alledge any proofes for the other part; both because he knew that others would do that for him; as also because he had not that esteem for quotations to the contrary, which he had for these: not that he is much prepossessed through prejudice, but upon an old protestant consideration, that records and presidents differing from the received ways and interests of men, are more to be regarded from any that make for them; since the forgeries and falsifications of precedent Ages make it propable, that such passages
might

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might be inserted and sayst in, *but why or how these should be adulterated he did not see.* Even in matters of common transaction, in our English Courts of judicature, he thought he had been told, that one precedent or verdict against the jurisdiction of a Court is of more validity than a thousand for it: because it is supposed that none will, contrary to right and equity, infringe their own power. Further; if any should oppose the sayings of others in the behalf of humane learning, to what he had vouched, he hoped they would produce them out of Authors contemporaries with his, or else they should not imagine that he would think any such averrements to be contradictory to what his query may seemingly assert, nor yet satisfactory to the question, nor doth he think (and. Heraldus, Ouzelius and others concurr with him herein) that out of Antiquity they can alledg any such quotations. If they oppose his query with the practise and use of humane learning which is found in Clem. Alexandr. Orig. Tertullian, Lactantius, Arnobius, Minucius Felix, &c. He shall not think such dealing to be fair: since the question is what was their judgment? not what they did practise? Of the latter no man will suppose the querist to be ignorant; and if any should, yet
would

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would the Objection be of no value, untill they
shall evince that every man did in those times
live up to the light he had; and acted as he spake.
He thinks it may have been with the Ancients as
with [Vega] that excellent methodeist in Physick,
who being sick of a feavour, a friend visited him, &
found him drinking wine; whereupon he charged
him with having formerly prohibited the use there-
of in feavours by his writings: The infirme reply-
ed, in my books you see the practise of Physick,
but in me the practise of Physicians. He supposes
that after persons have been brought over from
Paganisme to Christianity, something may stick by
them, as an ill scent may when one comes out of a
jakes, yet that is their failing, not their justification.
If Moses learnt the Egyptian skill, it was whilst
he remained in Pharaoh's Court: And so Paul was
learned in Heathen Authors, but it was before he
came to the School of Christ, he hath used them
but three or four times in his works, whereas now
they are more frequent than Texts of Scripture. A-
thanasius against the Gentiles, saith the Scriptures
are sufficient to declare the truth of themselves;
and that if his friend Macarius did read other Re-
ligious writers, It was but *φιλονομίας*, as a lover
of Elegance, not as a lover of Christ. Other
things

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things there were which he saw might be objected, which he will not now insist upon, having weighed them in the ballances and found them light. About the call of the Ministry and the first Reformers, he hopes not to be opposed with the after-judgment of Luther, or the rest. He is not of their Opinion, who thinke the first reformers did use that Artifice of bending a crooked stick, as much the other way, that so it may at least become straight. Such dealings are not to be admitted in the service of our God, who is a consuming fire: It is to charge them with a great hypocrisie (since they never owned any such actions, but delivered all as precious and glorious Truths) and to make them guilty of the ruine of those poor souls, who dyed in the profession of a belief their teachers did not intend them. In fine, it is to make the first Reformation as bad (or not much better) a way as that of Popery, and all that embraces it, and adhere therunto, to be in a different only, and sinfull estate. It is a slur to the greatest wonder God hath produced after the Churches being 1200. years in the Wilderness. How much were ought we to pre-judge all succeeding times from their Doctrines? and having such pregnant motives to believe they were spirited by Gods, let us impute their after-change

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change to failings upon carnall considerations, when Luther went to settle himself Pope in Germany, and his writings were advanced as the test of truth; and an Oligarchy of Ministers settled elsewhere. Let us owe our Reformation to God and not Belial or Antichrist, to the call and excitement of the former, not consecration of the latter. Let us acknowledge their zeal, their charity & those more glorious principles of spirituall graces, rather than prudentiall contrivements. Are not those there first works which are here quoted? are not those the works by which Luther said he would have men and Angels tryed? If you say, that there is a difference betwixt a Church settled and unsettled: a question will arise (if that can be questioned) whether the Papists did not say their church was then settled? and whether any settlement politicall will suffice to debarr those actings? for then the first Reformers, yea, first Christians, and Christ himself, all are cast. If only what is a settlement of truth, or Gospel-settlement be intended, doth not this resolve all into a tryall of doctrines? & a proof that the present way is the sole Gospel-way? Which whosoever shall avow, he need not want employment for his thoughts from the severall writings of Papists, Episcoparians, Presbyterians, Independents, &c. however the Questionist should rest.

To the Judgement of such as desire to *enquire*
into the true State of things in these
our Times.

W *Heiber there be any certain or peculiar Name in the New Testament that signifies a Minister? Or any name whence an Office may be convincingly inferred? * If there be not (as there is just cause to doubt) whether the present Ministers are not to blame, whilst they pretend to an Office and Function grounded upon Divine Right, which hath no other Foundation than the Hay and Stubble of humane Conjecture?*

THe words used in Scripture to signify a Minister, (as they are vulgarly applied) are *deacon*, and *usher*, and *lawyer*. Now none of these determinately signifies an *Officer*, but any one that performs such or such a *work*, whether out of *Duty* or *Charity*. Minister *Executor* *merus* est, say the *Civil Lawyers*: *Minister* signifies either a *Deacon* or *Churchwarden*, *Acts* 6. or else it may be taken in as large a sense as hath

would be the Apostles successors in ordinary, (though by the way it was something Extraordinary that made an Apostle, and if that was wanting, then the person was not an Apostle, but some other Officer: besides, how did the Pastors or Teachers or Presbyters succeed them who were their contemporaries, and never resigned up or deserted their stations?) Ordinary Embassadors from the most high, to assume a name of greater latitude than that of Apostle or Embassador Extraordinary? or at least, is it not as absurd as if the Ants should assume the single name of Animal: and the Lacquey that of Servant.

III.

W As not the name of Minister brought in by the first Reformers, many whereof were Private Christians, who did assume that Title, either because they Let any one give a better reason any other Evangelicall Officers: or in opposition and prove it. to that Romish Hierarchy and Priesthood, whence the Moderne Episcoparians and Presbyterians derive their successive Ordination?

IV.

W Hether the name of such as officiated in the first centuries were not Presbyter, an Elder, and in after-ages Sacerdos * a Priest? and whether that change Salmasius were only of names, or of the nature of their Office under the name of through the working of the mystery of iniquity, as Walo Mes-grandising himself, and turning the Lords Supper in an Oblation? If the latter be true, where is suc-

cession? How shall it be revived? Is it in not this case as in the adoption of children, where a lineage failes? Is it a Succession, where there is an Intercession and Discontinuance, or rather a Similitude and Resemblance?

V.

W⁷ Hether the present Ministry do not pretend to be Ministers of the Church Catholique? Whether there be any mention of such a Church in Scripture, or in any Ancient Creed of the first Ages? (a) And whether Luther did not place instead thereof in his Creed the Christian Church? (b) Whether any body can tell what is the Determinate meaning of that word (c) and shew, without absurdity, how one may be a Minister thereof? And whether if any should be found so to do, yet would not our present Ministers in Generall be culpable, who know not of what Church they are Ministers, or how she is Catholique?

(a) Of this see Bishop Usher de symbolis pag. 8. 9. Vossius de symbolis pag. 27. Gerard hoc. common. de Eccles. Misnerus de Ecclesia sect. 4. c. 3. Major advers. Valerian. magnum in præfat.

(b) This is averred by Gerard in his common places somewhere: And Fulke upon the *Rhemish Testament* objecteth; "some have taken the word (Catholique) out of their Creed, putting Christian for it, which in the Margin, he says are the Lutherans in their Catechismes, which objection he admitteth, see Fulke upon Acts 11. near the latter end. And indeed it is generally acknowledged that Luther could not endure the name of Catholique, inasmuch as if that word were found in his writings with approbation, the Book or passage was thereupon suf-

suspected by his Scholars, as not his: see *Colloqu. Altemberg.* in Resp. ad Accus. Cor. 2. fol. 254. see also *Boza* in his preface upon the new Testament, to the Prince of Conde.

(c) There are no lesse than seven significations thereof, as the case is audited by *Miesnerus de Eccles. lib. 4. c. 3.*

VI.

WHether Ecclesia (which is a word signifying a Church) be a Law-terme deduced from free-States, in which common weales, the supreme popular Assembly acted and Organised by the Archon and Proedri (as a Church formed and Prebyterated by a Minister and Elders) which did not rule but Preside? (a) whether any other sense but this can be a Foundation of Argument? since no terme can be the subject of a ratiōnall discourse, whose meaning is not agreed on: but of a figurative speech, no man (none but the Spirit hat gave it out at first) can determine satisfactorily to others how farr the Analogy extends: how farr the cords may be stretched, and what is the just and full scope of the holy Spirit there.

(a) This is so evident, that he must not have conversed in any Greek Story, who denies it. They who have not read *Thucydides*, nor *Aristophanes*, may satisfy themselves about it out of *Sigonius de Rep. Athen.* and *Ubbi Ekmiius's* vetus *Græcia Illustrata.*

VII.

WHether such a sense of the word Ecclesia, as Church, doth not as Church, but as the Parochiall Church in England, and administer all their Ministers?

VIII.

VIII.

W^T Hether the Ministers do well to derive their success unto Christ by the means of Antichrist? Whether the Reformed Divines, being solemnly met at Poissy before the King and Nobility of France, did not reject such Ordination? as also Luther and Sadeel and Beza? Whether ours do not ill to impose upon them a call and Ordination which they disowned.

Thuan: Hist. lib. 28. pag. 45. *Espenceus* demirari se subinde saepius dixit, quā auctoritate Protestantes, & a quo vocati & instituti ad ministerium essent; & cum neminem citarent a qua manus impositionem suscepissent; quomodo legitimi pastores censeri possent, nam manifestum est, vocatione ordinariā minimē institutos; Cum autem ad extraordinariam miraculis opus sit, nec ea ipsi edant, necessariū sequi, nec secundū ordinem, nec extra ordinem, eos in domum Dei ingressos esse. (*Thuan.* pag. 46.) Beza ad vocationem legitimam respondit, manuum impositionem non necessariam legitimæ vocationis notam esse; principales esse atque adeo substantiales, in mores ac doctrinam inquisitionem, & electionem, nec verò mirum esse, si ab iis, qui vulgò ordinarii vocantur, manuum impositionem non acceperint; An enim ab illis, quorum depravatos mores, superstitionem ac falsam doctrinam improbant: aut expectandum, ut ab illis approbarentur, qui veritatem oppugnant, quam ipsi tuentur. Neque verò semper miraculis ad extraordinariam vocationem opus esse, idque exemplis *Isaie*, *Danielis*, *Amosi*, *Zachariae*, postremò *Pauli* confirmat.

The Protestant *Lascius* (in further proof hereof) allegeth in the book intituled *De Ruscor.* Muscovit. Et Tartaror. Relig. pag. 23. Calvin saying, quia Papa tyrannide abrupta fuit vera ordinationis series, novo subsidio nunc opus est. &c atque omnino extraordinarium fuit hoc munus, quod Do-

Dominus nobis injunxit. And *being* at the conference at *Possy* being demanded of the calling of himself (and his other then Associates) affirmed the same to bee extraordinary. *Sarav.* in d. fens. tract. de. Divers. grad. ministr. evangel. p. 3. hath recorded his words thus. Sed præterea quoniam enim ista quasi ordinaria vocatio, quam eos habuisse dici, quos Deus paucis exceptis, excitavit? certe papistica: nam hæc tua verba sunt; hodie si episcopi Gallicanarum ecclesiarum se & suas ecclesias a Tyrannide episcopi Romani vindicare velint, & eas ab omni Idololatriâ & superstitione repurgare; non opus habent alia vocatione ab eâ quam habent.

Quid ergo papisticas Ordinationes, in quibus neque novum examen præcelsit, neque leges ullæ servatæ sunt, inviolabiliter ex divino jure in electionibus & ordinationibus præscriptæ, in quibus puriter etiam omnes canones impudentissime violati sunt; quæ nihil aliud sunt quam sacrissima Romani prostibuli Nundinatio quavis meretricum mercede, quam Deus templo suo inferri prohibuit; inquit nator; quibus denique alii, non ad prædicandum sed pervertendum evangelium; alii, non ad docendum, sed ad rursus sacrificandum & ad alominandum abduci sunt ordinati, usque adeo firmas tecum esse censebimus, ut quoties tali cupram pseudo-episcopo Deus concesserit ad verum Christianismum tranare, omnis illa inordinatissimæ ordinationis impuritas simul expurgata censeatur: imo qui sic animum per Dei gratiam mutavit, quo ore, quo pudore, quâ conscientia, Papismum quidem derestabitur, suam autem inordinatissimam ordinationem non ejurabit? Aut si ejuret, quomodo ex illius jure auctoritatem docendi habebit? *Fulke against Stapleton and Marshall* p. 2. about the middle saith, the Protestants that first preached in these last days, had likewise extraordinary calling.

Brerely p. 361. that there is in Babylon, no holy order or Ministry indeed, no lawfull calling but a mere usurpation, (see Propositions and principles disputed in the University of Geneva pag. 245. about the middle. And Mr. Gabriell Powell in his consideration of the Papists Reasons &c. p. 71. saith, the Popish Ordination is nothing else but mere pro-

sanation, *the birth is no true ecclesiastick vocation in the Papi-
cy &c.* and see further *Idem* of Mr. Surcliffe in his answer to the
Priests supplication. to the 19 section; And Mr. Fulke in his An-
swer to a counterfit Catholique p. 50. about the middle saith to the
Papists you are highly deceived, if you think we esteeme your
offices of Bishops, Priests and Deacons any better than lay-men;
and you presume too much to think that we receive your Ordering to
be lawfull. And see Mr. Whitaker contra Duræm lib. 9. p. 821.
in the beginning and Mr. Fulke in his retentive &c p. 67. a-
bout the middle saith with all our hearts we despise, abhorre, detest,
and spit at your stinking, greasy Anti-christian Orders &c.

IX

WHether the Arguments of the first Reformers a-
bout their vocation do not justify any that shall take
upon them to preach? and in particular that of Mornay
Du-Plessis de eccles. c. 11. p. 243. * [which is al-
lowed of by Saravia de diversis gradibus ministro-
rum.: who was an episcopall man] whether Domini-
cus Soto do not prove it lawfull jure naturæ? and yet
he is a Papist.

* [Phil. Mornay du Plessis, being urged about the call of the
first Reformers saith, such intergatories are but the tergiversati-
ons of men already convinc'd in their own judgements, who dare
not abide the tryall. just as Sedecias the false Prophet replied
to Michaiah: 1 Kings: c. 22. v. 24. when went the Spirit of
the Lord from me, to speak to thee? And thus the Pharisees,
Thou art the son of a Carpenter, who sent thee? To whom we
might determine the controversy by Christs own words, The words
which we speak they beare witness of us. The Jews prided
themselves in their long descent from Abraham, and being his suc-
cessors. But what saies Christ? you are, indeed, the seed of
Abraham, but yet you are of your Father the Devill, Joh. 8.
and Paul tells us, 2 Thess. 2. Let no man seduce you, for An-
ti-

Antichrist shall set in the Temple of God. Having promised these things, Mornay thus argues: When a Town is on fire, or assaulted by the enemy by escalade in the night; if any body should raise the sleepy watch-men, or give Alarme to the corps d'alarme, whether stranger or citizen, none ask by what authority he doth it, but all run for water to quench the fire, or to the walls to repulse the enemy, men inquire into the case whether his discovery be true, and do not arraign or implead him otherwise; yea, such a man receives thanks for his timely discovering the danger. But we (saith he) alarme the Christian world by discovering how Antichrist sits in the Temple of God, we offer to prove it; yet are we not regarded, nor our reasons listened unto; but they clamour who are you? and punish us more heinously than if we were Traitors. Should any Governor of a Cittadell demean himself thus in cases of intelligence, would not be soon be surpris'd by the enemy, and would he not be condemned by his Generall or Governours for neglect? In the conspiracy of Cataline the Roman Senate derived that intelligence, which prevented the plot, from an Harlot: when the Capitoll was storm'd by the Gauls they took an Alarme from the Geese. Let us therefore be never so mean, we ought to be afforded Audience. The Question is not, who we are, but whether thou be Antichrist: seeke not into the Quality of the relators, but the truth of the relation: Christ was promised to the Jews, but revealed to the Shepherds; these Shepherds divulged it among the people: if we may credit our adversaries, those men ought to have been questioned for it. The brethren of Ephesus should also have eyed non-commissioned Apollon for preaching, but they received him, commended his Zeale, desired him to pass into Achaia, and wrote to the brethren to receive him. At the dreadfull day when men are to give an account of their Talents, it will not be a sufficient reply for any to say, they wanted ecclesiasticall vocation, when they wanted not the great inducement of Christian charity to employ that talent which was given them to profit with. The French Ministers, against whom Cardinall Pearson writ, argue thus: in the old Testament some were extraordinary raised to instruct the people: why may it not be so under the new? the same miserales are still

remaining. Moreover they say, That it is not to be expected that Antichrist should commission men to destroy himself, see Chamney de vocat. Ministr. In fine the Paipsts think they have sufficiently refuted the call of the first reformers, by shewing how all sects may use the same plea.]

F. Dom. Soto in quart. sentent. Distinct. quinta. quest. Vnic. Art. 10. p. 154. Conclus. 1. Ecclesia Christi primum ac proinde unusquisque mortalium jus habet tam divinum quam naturale promulgandi Evangelium ubique terrarum; probatur, 1. ex illo *Marc.* ultinio, euntes in mundum univrsam predicare evangelium omni creaturæ, & *Matth.* 28. data est mihi omnis potestas in cælo & in terrâ, euntes docete omnes gentes, baptizantes eos &c. quasi dixisset, quam ego potestatem in hac parte habeo; vobis confero; habuit autem potestatem in toto orbe prædicandi, ergo illam nobis contulit. 2. Jure naturæ unusquisque libertatem habet & facultatem docendi alios, iisque persuadendi illa quæ facere tenentur, sed universi mortales tenentur christianam fidem suscipere, ergo unusquisque potest id universis usque ad persuasionem suadere, id quod tertio sic confirmatur. Potest quisque quemque ea quæ sunt juris naturæ docere, neque illo docendi jure privari valet, ergo ea quæ sunt evangelicæ fidei; ut pote quæ nec miris sunt obligatoria, & magis sint salutaria. Non dico quod possit cogere & convincere: nam supernaturalia intellectum non conviuncunt, sed tamen ea docere & explicare suo jure valet: res est clara.

Luther. De abrog. Miss privat. fol. 248, 249. Invidis Scripturis firmabimus legitimum illud & unicum verbi ministerium esse commune omnibus Christianis, & quod omnes loqui & judicare possunt: dicit enim *Paulus* 2 Cor. 4. qui idoneos nos fecit Ministros novi Testamenti, non literæ sed spiritûs; hoc enim de omnibus Christianis dicit, ut omnes faciat Ministros spiritûs. Est autem Minister spiritûs is, qui tradit verbum gratiæ; sicut Minister literæ, qui tradit vocem legis: hoc *Mosis* erat, illud Christi est. Item *Petrus* dicit omnibus Christianis, ut virtutes annuntietis ejus qui de tenebris vos vocavit in admirabile lumen suum. Quis Christianorum non est

vocatus de tenebris; at huius est & ius & potestas, imò necessitas annunciandi virtutem sese vocantis. 1 Cor. 14. Luther. Ita interpretatur. Mulieres Paulus prohibet loqui non simpliciter sed in ecclesiâ ubi sunt viri, potentes loqui, ut non confundatur honestas & ordo, cum vir multis modis sit præ muliere idoneus ad loquendum & magis eum deceat, sed nec ex suo capite Paulus hoc prohibet, imò adducit legem, dicens subditas esse debere, sicut & lex dicit; quâ autoritate divinæ legis certus erat, quod spiritus sibi ipsi non contradiceret, & mulieres prius per eum viris subiectas, nunc supra viros non elevaret: quin potius memor & tenax sui instituti, præsentibus viris, viros magis quam feminas afflaret. Alioquin quomodo solus Paulus resisterit spiritui Sancto, qui in Joëlo promittit, & prophetabus filia vestra? & Act. 21. erant Philippo quatuor virgines prophetantes; & Maria Mosi soror erat prophetissa, & Dibora ducem Barac instruxit: & Olda prophetissa consuluit Sanctissimo regi Josia. Denique beatæ virginis canticum vniuersa celebrat Ecclesiâ per orbem, & ipsemet c. 11. docet mulierem debere velato capite orare & prophetare; Ordo itaque & honestas est, ut viris loquentibus in Ecclesiâ, taceant mulieres: nullis autem loquentibus viris, necesse est ut loquantur mulieres.

X.

WHether it be rationall to think, that our Ministers can derive a call from the Popish Clergy: since they do not ordain Ministers of the Gospel, but Massing Priests? (a) Do not the Papists allow laymen to preach even out of cases of necessity? and that publicly? (which is the main act of our Ministry, but no ministeriall Act with them) (b) And whether the Sheriff of Oxford in Edward the sixths days did not publicly preach in Maries Church at Oxford, without censure, or prohibition? (c)

(c.) This is proved by the assertions of *Bellarmin* formerly acknowledged: as also *Laurelius* against *Hunnin* doth avowe, that their Doctors degree in the University is but a testimony of their abilities, and though they do then receive liberty to preach, yet he (a Papist) thinks them mad, who thence conclude them to be *Papists*, or able lawfully without further Ordination to administer the Sacrament. *Capistr. Hunn. c. 8. Luthen de Ministr. Eccles. &c. p. 366.* Hoc merito exhorreere debet quisquis Christum amat, & quidvis potius pati, quam ordinari se a Papistis, quod omnia in istis ordinibus summa & impiissima perversitate geruntur & aguntur, ut nisi cecitate & amencia percussi essent, viderentur de industria Deum in facie deridere velle. Nam cum ista ordinatio auctoritate Scripturarum, deinde exemplo & decretis Apostolorum in hoc sit instituta, ut Ministros verbi in populo instituat, Ministerium publicum, inquam verbi, quo dispensantur mysteria Dei, per sacram ordinationem institui debet, cui res, quæ omnium in ecclesiâ & summa & maxima est, in quâ tota vis ecclesiastici Status consistit. Papiste autem mei de hoc Ministerio ne somniant quidem, in suis ordinibus, quid autem faciunt?

Primum cecitate percussi simul omnes, ne sciant quidem quid sit verbum aut ministerium verbi, præsertim episcopi ipsi ordinatorum; quomodo ergo fieri posset, ut ministros verbi, ipsi instituerint suis ordinibus? deinde loco Ministrorum verbi ordinant sacrificulos suos, qui Missas sacrificent, & confessiones audiant. Hoc enim vult *episcopus*, dum calicem dat in manum, & conferri potestatem illam consecrandi, & Sacrificandi pro vivis & mortuis, nempe, potestatem illam quam gloriantur neque Angelos neque Virgineam matrem Dei habere, ipsi etiam Lenonibus & Latronibus impuriore. Item cum illis, Sacrosancto mysterio Spiritum in aures inflat, & confessores facit, dicens: accipite Spiritum Sanctum; hæc est illa potestas consecrandi & absolvendi gloriosissima.

Dic, rogo, ne *crassum*, fingere aut *mentiri*, si invenias unum ordinatum istis Ordinibus, qui audeat dicere, sibi inter ordinandum esse mandatum, ut mysteria Christi dispenset, & evangelium doceat, & ecclesiam Dei regat, quam acquisivit

san-

sanguine suo. Plene nullus hoc audire inquam, nec aliter per-
tinere putat, calicem verò accipit, & hoc totum esse putat,
quod ordinatur, ut liceat Christum in Missa consecrare, & sa-
crificare, deinde confessiones audire. Quin hoc tantum qua-
ritur an Titulum beneficii habeat, quo ventrem alat; ut aliò
proptus non spectent, quam ad Missarum Sacrificium, his ab-
solvitur tota ordinatio: qui hoc tulit, hic ordinatus est ab
ecclesiâ Sacerdos, hanc potestatem cum nulli alii habent, hoc
scilicet testatur unctio digitorum & vestimenta vestientis.

(b) F. Dom. Bto. in quart. Ben. dist. 17. quest. 5. Ar-
tic. 6. Ex jure divino predicare non est officium annexum or-
dini sacro; imò prophete antiquis predicatorum erant,
essentque modo si existerent: & eremice patres predicabant in
eremo, nec tamen sacerdotes erant, neque ideo mos ille re-
probatur, quinimo Gregor. 1. Dialog. lib. quendam Laicum
nomine Equitum laudibus commendat, quod predicaret popu-
lo: adde quod in ordinatione Sacerdotum nulla fit mentio
predicandi, neque illis deceret absque majori examine parem
facultatem impertiri. *Benedictus Arias Montanus* was a Physician,
and studied Physique under *Petrus Mena* at the Universi-
ty of *Complutum*: and being afterwards practitioner of Phy-
sique in his native Countrey near *Scivill*, he was sent for by
the Magistrate and masters of the inquisition at a towne called
LLerina bordering upon *Portugall* (without any Ordinati-
on) *Sacri verbi Populo per quadragesima tempus enuncianti &*
exponendi causa, that he might expound and preach the word
of God to the people in Lent: which worke he performed as
well out of regard to the honesty of the Action, as of the
dignity of the persons which called him thither. This he
relatech of himself in his preface to *Arcens de cur: vuln.*

(c) This is cleare out of the preface to a booke of *Sr. Tho-
mas Cbecke's*, called, the subject to the Rebell, published by
Doctor *Gerard Langbaine* late head of *Queenes Colledge*,
and Antiquary to the University of *Oxford*: His words are
these. What rare preachers must we imagine they had in
the University at that time, when *Mr. Tavernour* of *Water-
Beton* High-Sheriffe of *Oxfordshire*, came in pure Chari-

ey not ostentation, and gave the Schollers a sermon at Sr. Manies with his gold Chaine about his neck, and his sword by his side: &c.

XL

WHether the Papists say they sent them, or deny it: and whether Commissions and Delegations are to be interpreted according to the intencion of the Granter, or fancy of the Grantee? whether in rules of common Policy, he who is a Justice to keep the Peace under an Usurper, may by vertue of such a Commission draw a sword against him? Is not it understood by peace, that particular Governours peace? and is it not so in matters of truth?

Concerning Preaching, Churches, Tyths, Universities, Languages, and Philosophy, Degrees, Habits, Garments, and Complements, &c.

XII.

WHether to make up a Divine of the best rank (for the generality of them are not so qualified) more be necessary than skill in tongues, knowledg of Antiquity, and school-divinity? Whether any of the first Centuries after the Apostles, did understand Hebrew? Now many of the Latine Fathers before Jerome did understand Greek? in particular whether Austin did much understand either? Whether there can be any knowledge of Antiquity? (a) and whether school-divinity be not a novell thing, sighted and condemned by the learned in all Ages? (b)

(a) Eu-

30

[13]
(a) Eusebius in his preface to his Ecclesiasticall history doth acknowledge, that as to the Records of precedent times, he had little certain help, besides the Acts of the Apostles. But this question is handled at large in a learned treatise of Mr. Duille's, about the use of the Fathers.

(b) See a book of one Launoy de varia Aristotelis fortuna. Where it appears that most of Aristotle's works were severall times publickly burnt, and the reading and having of them forbid in the University; because it was an occasion of errors, Blasphemy, prophaneity, Atheisme and the like: it appears likewise that those (whom they call the Fathers) and many godly persons, beside severall Synods and Councils did condemne Philosophy, and the study of it upon the very same account. A brief Catalogue whereof I have here set down, the better to satisfie the Reader, *Hæres. lib. 1. Contr. Pelag. Quid Aristoteli & Paulo? quid Platoni & Petro? Tert. lib. de præf. Hæret. c. 7.* ipsa denique hæreses a philosophia subordinantur: Hinc illæ fabulæ & Genealogiæ interminabiles, & questiones infructuosæ, & sermones serpentes velut cancer, a quibus nos Apostolus refrægens nominatim Philosophiam contestatur caveri oportere, scribens ad Colossenses, c. 2. v. 8. quid ergo Athenis & Hierosolymis? quid Academiæ & ecclesiæ? nostra institutio de porticu Solomonis est, quæ & ipse tradiderat, Dominum in simplicitate cordis, querendum esse: viderunt qui Stoicum, Platonicum, Dialecticum, Christianismum protulerunt. — Non opus est Rhetoricâ post Evangelium, nec philosophiâ post Jesum Christum, c. 7. Launoy p. 10. de Euseb. persuasus est Eusebius faciliores ad fidem nostram patenter non posse aditus, quam a gentiliū & cum primis Aristotelis philosophia tolleretur, si quando hæretici Scripturarum sensum corrumpunt, id præsertim Aristotelis opera moluntur.

There is a great cloud of witnesses, who have left their testimony against the study of Philosophy; and have discovered how it hath corrupted the pure simplicity of the Gospell: which in the same are obvious for any to read.

See likewise the judgement of Melancthon in his Apologie for

or Luther against the University of Paris. Lud. Luther. a Sorbon. Damnat. Tom. 2. p. 193. quid ad nos quid Aristoteles impurus homo dicit? p. 194. dicitur. Luterus non peccare nunc primum, sed iam olim ineptire. cum doctrina Christi humanis disputationibus vitiosa philosophari cepit; consilium enim.

Luterus natam esse prophanam illam Scholasticam, quam vocari volunt theologiam: quā admissa nil salvum reliquum est Ecclesiae. Evangelium obscuratum est, fides, extincta, doctrina operum recepta, & pro Christiano populo ne legis quidem, sed *moralium Aristotelis* populus sumus, & lex Christianis moribus contra omnem sensum spiritus facta est. Philosophica vivendi ratio, &c. p. 193. quā schola unquam pure docuit sacras litteras. Itane prodita est Scriptura ut non sine conciliorum, Patrum & Scholarum expositione certa ejus sententia colligi possit; non video cur oportuerit edi. Scripturam, si spiritus sanctus non voluit certo constare quid nos sentire vellet. Ibid.

I have heard that there is a collection of such persons, as have in all ages witnessed against the mixture of Philosophy with Divinity, beginning with the Apostle who bids men beware of *profane Philosophy* and continuing on to *Gerson*, and *Piccolomini*. It was collected by a Papist. To that Catalogue may be added the judgment of *Merric Causabon*, now living in England, and a Minister, who in his piety or defence of his Father *Isaac Causabon*, when the Jesuit had charged him with ignorance of School-divinity. Thus replies *Merric Causabon*. *Pietas contra maledicos patrii nominis & Religionis hostes* p. 172. Refut illa dialectica, sive scholastica (sicut voluit) theologia, nec vero qualiscunque sit, si usque Deo non comprehenditur, & a veteribus omnibus ignorata est, per te, sicut illis, ignarus pater volque (semel vicecitis) adversarii, & *philosophi* multa, perimque circospectate non minus prophanas impiasque, quam putidas, & ineptas, omnes denique, quas olim peperit & meliorum literarum penuria, & quā fuit illorum seculorum miseria, non minor studio semper averitum est, quam alia utilia ac profutura consecratis est.

If any shall object that the Apostle in condemning *vain Philosophy* doth not prejudice what is true. I shall not only desire that Person to ascertain me of what is true in Philosophy, but further demand whether this dealing in making that distinctive, which is *exaggerative*, be not like that of *Gregor. de Valentia*, who glosses upon the text of *adimur nihil aliud quam a-* bominable Idolatry; that there is some which is not abominable.

XIII.

Whether the knowledg of Tongues lead us to one sense of Scripture, or many? whether all such dealings lead us not to put our trust in man? Can any matter of Faith be built upon the strength of a criticisme?

XIV.

Whether the first Christians used much and long Preaching amongst themselves? (a) Or did build their doctrine upon humane learning and criticismes?

(a) That they did not, it is probable; because the Apostle saith they might all prophecy one after another: and that usually more than one, two or three did speak at one meeting. Besides *Pliny* upon examination of them, reports no such thing: besides some came with a *Psalm*, &c.

XV.

Whether Sermons be the indubitable word of God, and whether that can be said by any Reformed *Vide Col- Divine, since they have condemned all addition, loqu. Ratis- even such as is Explicative? * If they be the undoubted word of God, why are they not bound up

with the Bible? Are there not four Gospels? Are there not the same things reiterated in the Epistles? Is there not Deuteronomy as well as Exodus and Leviticus? And Cronicles as well as Kings?

XVI.

Whether they, who were teachers of the People of God in the Primitive times, were not Handy-crafts-men of severall Trades? (a)

(a) So Paul was a Tent-maker, and followed that occupation in the time of his Apostleship, and Celsus objected it to Origen. (Origen. lib. 3^o adv. Celsum) that the Christian Teachers, such as propagated the Gospell were *ἑταῖροι, ἢ οὐροκόμοι, ἢ κρητοί, ἢ ἀντίστοι, ἢ ἀγροῖται* Weavers, (or Combers of Wool) Coblers, Fullers, and Illiterate and Exceeding Rusticke.

XVII.

Whether there were not as much cause for learned disputes in those times, as now? Are there any new opinions in our dayes, as such as are maintained with more Rhetorique, or Subtility than those of Old?

XVIII.

Whether the first Christians were not against humane Learning, of Heathenish? * And whether it was only an effect of Julian the Apostate's malice, or Christian Prudence, that went about to keep the People of God from reading Heathen Writers? *

* *Hieron.* in *Epist.* 22. ad *Eustoch.* p. 62. Quo enim communicatio luci cum tenebris; quis consensus *Christo* cum *Belial*? quid facit cum *Psalterio* *Horatio*? Cum *Evangelio* *Mary*? Cum *Apostolis* *Cicero*? Non oportet bibere calicem *Christi* & *Demoniorum*. Interrogatus de conditione, respondi me esse *Christianum*; Aut *iudex*, mentiris, ait, *Ciceronianus* es, non *Christianus*, ubi enim *Theſaurus* tuus ibi & cor tuum, &c. Domine, si unquam iterum habuero codices *seculares*, te negaſſero. *Minuc. Fel.* speaking of the heathenish Gods mention'd in Poetry. Has fabulas & errores, & ab imperitis parentibus discimus, & quod gravius est, ipsis studiis & disciplinis elaboramus, carminibus præcipuè Poetarum, qui plurimum quantum veritati ipsa suâ autoritate nocuere. Lib. de *Iustiniani* sæculi moribus, part. 1. c. 26. p. 90. *Christianos* sanè veteres non legimus unquam palam & in Scholis *Philosophiam* Ennarasse, cum eam potius averſarenter. Ostendi verò ab aliquo velim *Philosophiam* palam a *Christianis* tempore *Iustiniani* Imperatoris aut etiam antea unquam traditam, c. 27. p. 91. *Iustini* opera qui inspicit, novit eum ideo transiſſe ad *Ecclesiam*, quod nihil certum in *Platonis* Schola deprehenderet; abstinuit itaque a *Platone*, cæterisque operam impendens divinis literis. *Machiavell* in *Livium* in disputat. de repub. lib. 2. c. 5. Usque adeo enim diligentes, assidueque erant primi illi *Christianæ Religionis* institutores & moderatores, in extirpandis *Esbnicorum* superstitionibus, ut & Poetas, & Historicos, quibus aliquid tale cotineretur, comburendos putarent, Idola deſicerent, & quicquid superstitionis, illas aliquo modo redoleret, id omne, in universum tollere conarenter. *Heracl.* animadv. in *Arnob.* lib. 3. p. 137. Certè *Christiani* quòd ab Honoribus & Magistratibus semoti privatam vitam agerent, eas literas, quæ ad forensia aut politica officia cum laude obeunda, præcipuè necessariæ sunt, etiam negligebant: præterea quia sophistæ & Philosophi erant *Christiani* nominis hostes præcipui, idcirco vel hoc nomine philosophiam ipsam plerique averſabantur. De humanioribus & floridioribus literis asperiora etiam fuerunt veterum *Christianorum* iudicia. Tragedias enim & comedias, aliaque cætera Poetarum scripta, præcipuam eruditionis par,

should be suppressed by a law. *Ibid* p. 71. And *τοῦτο ἡ ἀντιπαράστασις, ἡ
ὅτι πάλιν ἡ ἀντιπαράστασις ἡ ἀντιπαράστασις ἡ ἀντιπαράστασις ἡ ἀντιπαράστασις
ἀντιπαράστασις ἡ ἀντιπαράστασις ἀντιπαράστασις*

XIX.

WHose Sepulchres do our University men build up, whilst they uphold Aristotles Philosophy, which hath been so generally condemned of late, and Heretofore by Popish assemblies, and particular men of that way; as also by the first Christians, and honest men of All Ages?

XX.

WHether the first Christians had any Churches, or did not assemble only in private houses? (a) whether their want hereof can be attributed to their being under persecution, since they never made that excuse for themselves to the Pagans, who objected it to them? whether if it had not been their judgment, and not a necessitous practice, the heathens would have upraided them with such their defect; or upon that account have termed them Atheists?

(a) We read of a Church to be saluted in such, and such a private house, in Scripture: and it is confessed by Minuc. Felix p. 10. *Christiani nullas aras habent, templa nulla, nulla nota simulacra*, *Animadv. Ourel.* p. 57. and *Arnob.* in the beginning of the sixth Book p. 189. and in the observat. p. 173. *Arnold. adv. Gentes: in hac enim consuetudinis parte crimen nobis maximam impietatis affigere, quod neque ades Sacras veneratibus ad officia construamus; non Deorum alicujus simulachrum & formam constituamus, &c.*

XXI.

W *Hether heresy be not attributed to Christianity in Scripture? whether Tertull. doth not call the Christians sectam Christianorum? whether the meeting places of the first Christians were not called conventicula, before they were in Latine either Basilica, or Ecclesia? (a) whether they used to bury in Church-yards? And why they did at last take up that custome?*

(a) *Arnob. lib. 4. Nam nostra quidem scripta cur ignibus meruerunt dari? Cur immanitur conventicula dici, in quibus summus oratur Deus? Lactant. lib. 5. c. 11. aliqui ad occidendum precipites exciterunt, sicut unus in Phrygiâ qui universum populum cum ipso pariter conventicula concremavit. Oros. lib. 7. c. 12. Trajanus Plinii secundi relatu admonitus Christianos præter confessionem Christi, honestaque conventicula nihil contrarium Romanis legibus facere.*

(b) *Gaudentius de Justinianæi sæculi moribus. part. 1. c. 26. p. 34. where after examination of rites and customes concerning it, he saith thus. Quis non inde colligat consuevisse Christianos tempore Justiniani Imperatoris sepelire privatim in agris suos mortuos? in the same chapter he speaks somewhat how that custome came to be changed, but more fully in the 26. chap. he gives this reason. p. 36. cur verò Christiani ceperunt velle condi intra ecclesiarum ambitum, id causæ fuit, quod consanguinei, qui orant in templo, preces pro iis fundant; adde merita Martyrum & Apostolorum, Legimus apud Augustinum de curâ pro mortuis c. 5. Fidelem matrem, fidelis filii defuncti corpus desiderasse in Basilicâ martyris poni, siquidem credidit ejus animam meritis martyris adjuvari.*

W *Hether amongst the Papists that have Churches or solemn meeting places, the Jesuits do not usually*

usually, notwithstanding that, preach in the Market places and Streets? (a) What it is that makes teaching a publique Act? If to teach publicquely be to teach accordingly as it is now practised, whe: her the Apostles did ever teach publicquely.

(a) This liberty was granted to them by Pope Paul the third : the same is practised by the *Friers minors* and *Dominicans*, and *Augustine Friers* : and grounded upon the practise of the *Prophets* in the old testament : *Jerem.* 17. *Amos.* 5. *Proverbs.* 1. and of *Christ* and his *Apostles* in the new Testament ; besides that *Matth.* 22. and *Luc.* 14. in the Parable of the marriage *Christ* sends them out to the high-ways and streets for guests. All this is illustrated at large by *Franciscus Bernardinus* a *Popish Doctor* in his book *de ritu concionandi lib.* 2. c. 24. and confirmed by this reason ; ‘ & sanè egregium est opus hominibus otiosè in foro degentibus, nec ecclesiæ am altoquin adituris, divina annunciare monita, moreque dicendo formare & corrigere.

XXIII.

W Hether the division into Pharises was not introduced by the Pope Dionysius? And whether the Antient Christians paid Tythes? If they did, whether they did not pay them as *Almes*.

This is proved by *Mr. Selden* of Tythes. *Joseph Scaliger* did write against Tythes, the Protestants Generally beyond sea have disowned and disused them. The Bishops of Old in *Ireland* had but the allowance of three milh kine : *Camdens Britann :* speaking of the County of *Cauon* in *Ireland*. *Gaudentius* de *Justiniani sæculi moribus* part. 1. c. 23. p. 30. 31. An exigebantur Decimæ in usum sacerdotum temporibus *Justiniani* Imperatoris? id negaverit, qui cogitat nihil de decimis legi in codice, in quo tamen multa reperiuntur sanc-

ta de Episcopis, & clericis & Ecclesiis. Quod si consulas a^u conciliorum Oecumenicorum, itidem vix quicquam reperie^s p. 31. decimæ hortantibus Episcopis collatæ proderant & Sacerdotibus & Pauperibus, non tamen compellebantur a Iudice fideles ut largirentur decimam partem, ideo *Justinianus* de eâ materiâ nihil in leges retulit. And a little after constat fideles olim ex fructibus solitos sponte aliquid conferre, quod ab Episcopo dividebatur, partim Clericis, partim Pauperibus; Quæ verò liberè solvebantur, ob inveteratum morem abierunt in necessitatem: hinc profectè sunt tot leges Pontificum de modo solvendi decimas, deque ratione compellendi eos qui ipsas non solverent; quâ de re passim interpretes Canonum, & ipse præsertim Pontifex *Gregorius* toto Titulo. lib. 3. decretal. c. 30.

XXIV.

W Hether they had the use of Bells in the primitive times? And whether the Bells in England that remain ever since the Reformation, have not been popishly and superstitiously christned.

The former is proved out of *Vossius* upon the two epistles of *Pliny* and *Trajan* and *Bernardinus de ritu concionandi*. *Pancirollus* de Campanis Tit. 9. Campanæ repertæ fuerunt circa annum 400 a *Paulino* Episcopo *Nolano*. Est autem *Nola* Campaniæ oppidum. Dictæ fuerunt Campanæ, quia in Campaniâ inventæ, & *Nolæ*, à loco, in quo primum fuerant factæ. The later is known from the common practise even now for the Papists to baptise bells.

XXV.

W Hether it were not an act of superstition in former times to build Churches and Chappells in the form or fashon of a Crosse? whether it were not a sin of the like nature in antient times to build their

XXVII.

WHether Ancient times (and those not very amient neither) record any more than that of Bologna, Paris, Oxford, and Salamanca? And whether Christianity at that time were not of farther extent, than the Kingdomes those stood in?

XXVIII.

WHether it were not the design of the Reformers in King Edward the sixth's dayes to put down Universities? (a) Whether the then Dean of Christ-Church had not such intentions? (b)

(a) Langbain in his preface to *Sr. Jh. Cheeks* book, the subject to the Rebells, hath these words. The very Universities which had been the glory, were now become the scorn, or pity of the Kingdom; their Libraryes robbed and spoiled either by pretended authority or connivence, their liberties and priviledges invaded and borne down by the prevailing parties, the Townesmen of Oxford and Cambridge. Much of their present Maintenance, and the main hopes of their future preferment taken from them; at least in their opinion: when they saw most or all their revenues of their Colledges given to the King. Some Bishopsricks actually dissolved, and the whole jurisdiction inclining to ruine. This did strike them with such a Panick feare, as did justly deterre parents from bestowing upon their Children that ingenuous education which was attended with so great charges, and so small hopes; and such as were already entered upon that way, were forced to quit their professions, and betake themselves to another kind of life. And a little after speaking of some priviledges which *Q. Mary* bestowed on the University, he saith, and though this did perswade with some, that to be a Schollar was none

of the greatest curses ; Yet I do not see, that the people were hearty friends with learning all *Q. Maryes* dayes, nor in the beginning of *Q. Elizabeth*.

(*b*) See *Bryan Twyne* about the Antiquity of *Oxford* in his *miscellany appendix*. At that time the Library was destroyed, and many other things done or designed, which are reported by the said *Bryan Twyne* to be registred in the *Archives*.

XXIX.

WHether the rise of our present fashioned Univer-
sities and University-habits was not from the
Dominicans ; an Order instituted by the Pope
to suppress the Waldenses, those Predecessors of
the Protestants ? And whether it is well done to
derive their office and garbe from the Persecutors,
and their Doctrine from the persecuted ?

XXX.

WHether the institution of Doctorall Degrees be
not novell ? (*a*) And accounted Antichristian
by the Reformed Churches in Scotland, France
Holland, Switzerland, and the Calvinists in
High Germany ? And whether they have any in
those Countreys ? Or any habits in their Univer-
sities ? (*b*)

(*a*) *Gaudent. de. mor. sec. Just. c. 24. p. 87, 88.* An Docto-
res renunciabat eos mos seculi Just. qui peregrissent studia,
magisteriumque jam docti exuissent ? nihil ejusmodi reperire
est, nam id inventum ad superiora secula referendum est, non
ad prisca *Justiniana* ; postquam inquam disciplinæ cepere in-
staurari, precentis fere abhinc annis, Doctorum quoque dig-
nitas & nomen emerit, collatum solenni more.

(*b*) This may be resolved by every Traveller.

WHether there are not in our, as well as other Antichristian Universities beyond sea, the same or rather more Popish, Idolatrous and Superstitious habits, Ceremonies and Customes? Nay whether they do not rather exceed them in pompe as well as Number?

Compare the *Univerſity ſtatutes* with that deſcription of their formalities at Paris, in *Ludus Lutheri à Sorbon. damnat. Inſignia Doctoralia, annulus, Pyrrhetum, liber, oſculum, cheirotheca, & Pyrrbeta diſtributa in aulâ Doctorali, ultimo egregium convivium Doctorale, Bedelli cum ſcepbris præcedunt*: To theſe of Paris, Oxford and Cambridge have added many more, For let any man take notice of all their Ceremonies, Proceſſions, Attire and attendance which the *Bachelours* in Lent, and the *Maſters* and *Docters* at the *Aſt* and commencement appear in, and he will readily confeſs that theſe places of *Antichriſt* at home are the more triumphant. And conſequently let any one judge whether ſuch, who are brought up in ſomuch ſtate, and Pride, be fitly qualified to converſe with the poore of the people, in whom *Chriſt* ſo much delighted, and of whom his *Kingdome* doth cheiſly conſiſt. The *Genevians* in their Annotations upon the ninth of the *Revelation*, ver. 3. where the *Locuſts* came out of the *Smoake*, ſay they were and are falſe teachers, Heretiques, and worldly ſubtil Prelates, with Monks, Friers, Cardinals Patriarchs, Archbishops, Bishops, DOCTORS, BACHELORS, and MASTERS. Does not this note apparently faſten the name of *Locuſts* on all the Clergy of this land, and all ſuch as are graduated in the *Univerſity*, by the name of *Docters*, *Batchelors*, and *Maſters*? And doth it not as plainly yoke them with Friers, Monks, and Cardinals, principall instruments in all times to advance the *Popedome*? I know the words which follow after are alledged by ſome, to take off the envy of this note, viz. *who ſaſeſe* *Chriſt* to main-

ain false doctrines. But the enumeration of so many particulars makes not that not the lesse invidious, the said explication notwithstanding; because the note had been as perfect and significant, had it gone thus in generalls onely, that is to say, by Locusts here are meant false teachers, Heretiques, and other worldly subtil men, that seduced the people, perswading them to forsake Christ to maintain false doctrine. Pet. Heylin against Fuller. p. 179, 180.

XXXII.

WHether the University hood be not the product of the old Monkish Melote, spoken of by Cassian de institutione Monachorum: and grounded upon the superstitious exposition of that place in Hebr. c. 11. They wandred about in Sheefskins? Whether it were not a Religious habit, it being a badge of Monckery according to Cassian, and Jerome upon Pachomius's rule?

Hospinian de Origine monachatus c. 77. paragr. 11. fol. 273. reliqui Monachi cucullis passim ab initio usi sunt, more sumpto ab Egyptiorum monachis, Melotis item &c.

XXXIII.

WHether it be not a superstitious and detestable exposition of that Scripture, Stand fast having your loins girt, &c. To accommodate it to the Episcoparian Girdles, with which they tie in their Canonick Coates, the rose or knot being on the left side?

XXXIV.

WHether it be not a pretty foundation for the Oxford Doctors to stand boosted and spurred in the A.B.?

(a) because there is mention made in the Scripture of being shod with the preparation of the Gospel? And whether the Benedictine Fryers do not the same. (q)

(a) See statut Acad. Oxon Tit. 7. sect. paragr. 17. (b) Hospinian de Origine Monachatu. c. 77. fol. 273. Benedictini qui propriè dicuntur, nigro hodiè amiciuntur colore, tunica axiore ac discincta, & ad pedes usque demissa, amictu capisquem cucullam vocant, in humeros & scapulas brevius reiecto, Ocreati etiam incedunt.

XXXV.

Whether the Ring, and Gloves, and corner Cap, which the Doctors are to put on, and the Kisse which they receive from (the university Baud) the Doctor that creates them, at the Act, are not of a Popish Originall, and now praised amongst the Papists?

Hospinian de Orig. Monachi. c. 72. p. 270. or thereabouts. Surgit Pontifex & Benedicit annulum, & aspergit aquâ Benedictâ, & insiguit eum digito annulari dextra Abbatis, dicens, Accipe annulum fidei, scilicet signaculum, quatenus sponsam Dei sanctam viz. ecclesiam, intemeratâ fide ornatus, illibatè custodias. His peractis Episcopus & Assistentes recipiunt Abbatem Benedictum ad Osculum pacis. Deinde Mitram aquâ Benedictâ aspersam imponit capiti Abbatis Benedicti, dicens, Imponimus, Domine, capiti hujus famuli tui Galeam munitionis & salutis, quatenus decoratâ facie & armato capite cornibus utriusque testamenti terribilis appareat adversariis veritatis, the gloves were instituted to signifie that they should keep themselves in all their Actions undefiled in the things of the world. Ibid.

XXXVI.

XXXXI.

WHether the Universities of Oxford, do well to give for their armes the Book with seven Seales? Is not that a gross abuse of what is layed down in the Revelations. *as if the seven Liberall Arts, (two whereof are Grammer and Fidling) were typified by those Seales, which none were worthy to open but the Lambe?*

XXXVII.

WHether Ministers do well to go in black, or the Universtyes to command it. *

* See Statut. Acad. Oxon. Tit. 14. paragr. 1. The words of the Statutes are in English thus. It is Ordered that all heads of Colledges, all fellows and Scholars wear black or sad coloured clothes, and all that are initiated into holy orders, as it becomes those of the Clergy to do. Clemens Alexandrinus expressly condemns all coloured clothes, and makes it the command or Doctrine of the great Christian School-master [Christ] to go in white, as any one may read in his *Pedagog.* l. 2. & l. 3.

XXXVIII.

WHether there were not of old amongst the Jews a sort of men called Chemarims or Black-coates? whether those were the People of God? (a) And whether the Translators of the Bible into English did well to conceal the true meaning of this word by putting others for it, or the very word it self in English letters? And whether the other words of the Bible, if they had been ordered in the like manner, had been yet translated?

XXXXX

(a) See

(a) See Fuller concerning the *Jewish Garments* c. 6. These *Cbemarims* were the Idolatrous *Preists* of *Baal*, and got that name from their black clothes (the word being originally deduced from *Cbemar*, which in the *Hebrew* signifies to black or burne, and we usually complain of that coloured cloth to be burnt in the dying.) A peculiar Habit no doubt to themselves, and which in opposition to them, I conceive few would wear. These *Cbemarims* or *Black-Coates* God threatneth to cut off from *Jerusalem*, *Zeph.* 1. 4. They were prophesied against by *Hosea*, *Hof.* 10. 5. and rooted out by. *Josiah*, 2. *Rings* 23. 5. the word is in the margine.

XXXIX

W Hether in Tertullians time, every one that did turne Christian, or at least was made a Presbyter, did not renounce his Gowne, (which was the Roman Vestment) for a long dark-coloured Cloak? whether afterwards the Clergy and Laity did not relinquish that, for Coates (lacernæ) and both were alike habited? In Fine, was not one, a Bishop, condemned at the Council of Gangræ? for introducing the fashion of long-sad-coloured cloakes, that wear being counted at that Assembly, *ἀνάσσειν τῷ ἐκκλησίᾳ*, unbeseeming the Priest-hood?

All this is cleare to any man that shall read out *Tertullian de Pallio*, with the notes of *Salmasius* thereon. *Hieron. in pist. ad Nepotian.* c. 11. *vestes Pullas æque devita ac candidas.* &c.

XL.

W Hether the Doctors Scarlet Gowns, were not at first instituted as an Emblem, or representation of the Zeal which they either had, or at least ought to have? (a) And whether those Doctors of

Oxford and Cambridge who wear Scarlet-Gowns
have not as little Zeal, as those Doctors which wear
none?

(a) *Erafm. Encom. Mor. de Cardinali.* quid purpura, non-
ne flagrantiffimum in Deum amorem? &c.

XLI.

Whether any of the Ceremonies and habits now
used in the Universities, had a very good Orig-
inall, or have been employed to a good use since,

XLII.

Whether those things that had a good Originall and
use (if they be not still necessary or commanded
by God) when once they have been abused unto I-
dolatry or Superstition, are not quite to be abolished?

Tis much if it be not objected here by some, that though
their Originall were *Popish* and *Antichristian*, yet since they are
employed to better ends and uses, viz. for distinction, Order
and Decency, they may be lawfully enough retained. To
this I shall answer, might not the *Jews* have objected the same
reason to their Reformers that the *Golden Calve* and *Groves*
might not be consumed and turned into Ashes, because they
might be employed hereafter to better uses? The One for
exchange and Traffick, the other for building, fuel or a pleasant
shade, very convenient in that hot Country. Might not the
Brazen Serpent, though it were worshipped by some, yet still
be preserved? because it might serve to put others in Mind of
God who had cured; as well as the Pors of Manna, which were
laid up to remember them how God had miraculously fed their
fathers in the *Wilderns*? yet when the *Brazen Serpent* was
once abused to idolatry, away it must go. In like manner
was not *Baal* a proper Significant good word, yet when once

an Idoll was called by it, the Lord, who is a jealous God, would have it no more used in his worship and service, but commanded them to call him *Jshi*.

Yet we do not find that true neither that they are employed for distinction and decency, but rather in Pride, pomp, vain-glory; so that by retaining of them they do no more then the Levite who stole away Michas Gods from Mount Ephraim, and set them up at Dan, where Idolatry became a more publique worship. Tis true that while the Army continued in Action t'was thought fit by the *Univerſity Men* in part to lay them aside, at least for awhile, but since the Honest party of the Armies have been scattered and weakened in great measure, they have again brought them into full credit and fashion, just like the *Jew*, who had learnt to make a *calfe* in Egypt, but had no opportunity to shew their skill till *Moses* and *Joshua* were gone out of the Campe.

XLIII.

Whether the whole use of that Complement, your Servant, was not anciently Condemned? *

* See the book called a *Treatise of use and Custom* p. 160. 161. his words are these, he is not counted a civill man now of late years amongst us, that thinks much to subscribe himself servant, though it be to his equall or inferior. Yet *Sulpitius Severus* was once soundly chid by *Panlinus* Bishop of Nola, for subscribing himself his servant in a letter of his: but you shall hear him speak, if you please, and see what he thought of it; In epistole titulo, imitari prestantem in omnibus mihi fraternitatem tuam timui, quia tutius credidi verè scribere; cave ergò posthac, servus in libertatem vocatus, hominis & Fratris & conservi inferioris servum te subscribere, quia peccatum est adulatiois magis, quam humilitatis justificatio, honorem uni domino, uni Magistro, uni Deo debitum; homini cuilibet, ne dicam misero peccatori deferre. &c.

XLIV.

WHether Persecution for Religion be not condemned by the Ancients? (a) Was not a toleration granted to all by Constantine? (b) do not some of the Papists themselves teach that no faith is to be enforced? (c)

(a) *Laſant. Oper. lib. 5. de juſtitia p. 353. Lugdon.* Sed defendenda ſunt inquit ſufcepta publicè ſacra. O quam honeſtâ voluntate miſeri errant? Sentiant enim nihil eſſe in rebus humanis Religione præſtantius, eamque ſummâ vi oportere defendi; ſed ut in ipſâ Religione, ſic in deſenſionis genere falluntur. Defendenda enim Religio eſt non occidendo, ſed moriendo; non ſciviâ, ſed patientiâ; non ſcelere, ſed fide, illa enim malorum ſunt, hæc bonorum; & neceſſe eſt bonum in religione verſari non malum: nam ſi ſanguine, ſi tormentis, ſi malo religionem defendere velis: jam non defendetur illa, ſed polluetur atque violabitur: nihil enim eſt tam voluntarium quam religio, in quâ ſi animus ſacrificantis averſus eſt, jam ſublata, jam nulla eſt, recta igitur ratio eſt ut religionem patientiâ vel morte defendas; in qua fides conſervata, & ipſi Deo grata eſt, & religioni addit auctoritatem, &c. *Tertull. ad Scapulam.* Tamen humani juris & naturalis poteſtatis eſt, unicuique, quod putaverit colere; nec alii obeſt aut prodeſt alterius religio, ſed nec religionis eſt cogere religionem, quæ ſponte ſuſcipi debet non vi. Magiſtrum neminem habemus viſi Deum ſolum. *And Julian as bad as the Clergy makes him, ſee what he ſayes. Epist. 43.* *Εἰς τὴν ἀναγὰν τοῦ ἑαδδαίου ἀντὶ τοῦ πρὸς τὸν οὐρανὸν ἔχοντος, ὅς ἐστιν ὁ μόνος ὁ ἀληθὴς θεὸς, καὶ οἱ ἄλλοι ἰδωότες, καὶ οἱ ἀπὸ τῶν τοῦτον, ἐκπεφύκασι πρὸς τὸν ἀληθινὸν θεόν.* Equidem de *Galileis* omnibus adeo clementer & humaniter ſtatui, ut nemini vis inferatur, neque in templum trahatur, neque aliâ de re ullâ præter voluntatem ſuam contumeliâ afficiatur. *And again Julian Boſtreneſis Epist. 52.* *Ἰδὲνα γὰρ ἀντὶ (ſcil. Chriſtianorum) ἀντὶ τοῦ πρὸς τὸν οὐρανὸν ἔχοντος, καὶ οἱ ἄλλοι ἰδωότες.* Sane neminem iſtorum trahi ad aras noſtras invitum patimur. *And a little after*

